pendous evolution, we must have divine volition or our even fluid will remain even and unorganised for ever and ever. Divine volition is therefore the fir3t requisite in the process of evolution as held by our Rishis—Rig-Vedic and Upani-shadic.

And there are at least two more *hitches* or *hurdles.* No science can, as we have seen already, explain the evolution of organic from inorganic matter. Life as stated above, is an absolutely new beginning. Who or what gave the magic touch to the first lump of protoplasm made of the ancient elements of carbon, nitrogen, hydrogen and oxygen, so that of a sudden its particles began that quite new kind of shifting and renewal from surrounding matter which we call *life* ? Most certain it is that whatever else we make or unmake, life is not, cannot be our own making. We cannot keep it. Its growth does not depend upon our will. Its changes are unconscious, involuntary. How nature swarms with life! How the earth teems with life ! The seed of life—the principle or spirit of life, appears to be every-where. The transparent air is filled with beings which the microscope renders visible. And finally,

after this vegetable
life had become common on the earth, by
what possible
process did it suddenly become the seat of
that quite new
and unprecedented thing which we call
'consciousness^'
This too was a sheer and clean new
beginning and no possible
or imaginable laws of motion or of matter
can as much, as
begin to account for it. Stamp matter, then,
with what
endowments we will, there are at least
these three points
where we can by no possibility get rid of
the Divine Will-
Force—the beginning of the whole
evolution (if there was a
beginning), the beginning of life and the
beginning of con-
sciousness.
There are indeed certain deep and
ingenious speculations
which strive to smooth away these '
hitches [s] by supposing
that both life and consciousness have been
in. some dim way